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THE CRUCIFIXION

WHAT SHALL BE believed about the event? This at least can be believed, that approximately about two thousand years ago someone called Jesus Christ was done to death in a most cruel manner. This is a most important belief. It says that a certain event took place in history. This event can be examined. If need be, doubt can be held about it. But if the event is doubted then reasons must be given why men have believed in it, and above all, believed in it in a certain way.

An event in history is an event, it can be argued about, reflected upon, and its meaning changed and amended according to man's growing knowledge.

A Seminal Fact

In Christendom the Crucifixion is one of the seminal facts of a man's religious consciousness. It belongs to most men in some form or another. It is not just an idea to be flung out, argued about and forgotten, like so many ideas that arise in every civilization and vanish again. It claims to be a fact: everyone knows that claim; it can be affirmed or denied, but it cannot be ignored. The civilization of Christendom would be forgetting itself if it forgot the Crucifixion. It is unlikely to do so, no matter what may happen to the minds of men about it in the unpredictable future.

But there are several ways of returning to a fact of history. Everything rests in truth and insight upon the way the return is made.

How Does One Know?

"Christ is the most perfect man who has ever lived." This is a stated fact of history. How does one know? The man who makes the statement, no matter what his learning may be or the depth of his wisdom, is nevertheless an abysmally ignorant man. He knows little enough about the life of Christ, for only a little is recorded. He knows little enough, even the most learned, about Christian history, and virtually nothing about, say, the histories of the East. The history which made China and India is just as important to a Chinese or an Indian as Christian history is to a Christian. Knowing nothing whatever about the great bulk of the human race who have lived outside Christian history, a Christian can hardly say that he knows all there is to be known about universal history and about all the men who have ever lived. Enough, that is, to affirm that he knows the most perfect man.

It is reasonable to say that such knowledge is only God's knowledge.

To return to history with this fact in mind is to return

in a very different manner from that made without the fact in mind.

The Christ of history will be a very different Christ to the man who says, only God can know, compared with the man who in effect says *I know*.

Statements of Fact

"He died the loneliest death of all men." A statement of fact about history. Again, obviously no man can know this. He knows nothing whatever about the deaths of all men to make such an assertion. Again this is God's knowledge: it is not the knowledge of men. It is well to acknowledge this and understand all the restraints that are needed.

"The Jews rejected him and refused to be saved." Another statement of fact about history. How can any man possibly know enough about the past to make such a judgment? At least it is permissible to make a contrary judgment. The Jews, that is the handful of men who were responsible for the death of Jesus, would have been astonished in their historic background to be told they were rejecting anyone. If a man like Paul, for instance, could at first persecute the Christians, it is to be expected that others like him, good and reasonable men, would not accept the claims of Jesus.

But supposing the Jews had not "rejected" Jesus and indeed had been "saved" by him, what then would have happened to the Christian religion? There would have been no Crucifixion and no Resurrection. The heart of the Christian religion with all the insights that belong to it would have been left out.

It is well to remain silent, for many good reasons, about the Jews "rejecting" Jesus.

The Way of Return

Although the Crucifixion is a historic fact there are many ways of returning to it. No knowledge should be claimed which is not knowledge. What happened? Why did it happen? Why and how is the Crucifixion one of the central doctrines of the Christian religion? These questions are still open; it is well to keep them open, for more can be learnt about this seminal fact in this way. To assume that all the questions have been answered is to assume that there is nothing more to be learnt, and this is absurd to say about any historic fact, and equally absurd about any religious experience. The more important the fact the more there is to learn; the deeper the experience the deeper the need to return to it again.

Above all the most urgent need is not to repeat the clichés. The Crucifixion as an event with all its meanings can be destroyed in this manner. It is a cliché now to say the Jews rejected Jesus, the statement no longer has meaning. It is a cliché to speak of the "loneliest death" and the "perfect man" without understanding all that has happened to the human consciousness during the centuries. The truth of a religious fact lies in its capacity to grow. Such statements as those just repeated prevent the growth of a religious fact because they destroy its meaning. It does not make the fact bigger, it makes it smaller.

THE CHURCH AND THE WORLD

By John Rowland

I wonder how many readers heard a recent broadcast talk by the Bishop of Bristol? He is the gentleman better known to radio listeners as Canon Cockin, and he discussed a topic which was of considerable importance to the members and supporters of all churches—"The Church's Task in the Modern World." The talk was, I suppose, primarily aimed at members of the Anglican Church, but I am not at all sure that it was not of greater interest and value to members of the Free Churches, like our own.

What Dr. Cockin was mainly attempting to do was to see how our religious ideas and ideals are to be linked up with the ordinary, everyday events of life as it is lived by the rank-and-file of humanity. Incidentally, the mere fact that such a question can be raised at all shows how lamentably most of the churches have got out of touch with ordinary folk in our time. The question "How can the Church have any influence in ordinary life?" was a question that could not have been asked in the Middle Ages, for then religion had an influence on everything that people did.

Nowadays, of course, many people seem to keep their religious and their secular life in separate, water-tight compartments, so that what they do on a Sunday—the hymns they sing, the prayers they pray, and the sermons they listen to—seem to have little if any relationship with what they do during the week. The businessman who doesn't mind a little sharp practice, if he thinks it will benefit his pocket—he doesn't really seem to be taking much notice of the Golden Rule, even though he may go to church every Sunday morning or evening.

The trouble with many people is that they have managed to divorce their religious ideas from their actions in the everyday world. And it may be that most of the more obstinate troubles of our time arise from that very fact. After all, if we believe that our religion has any sort of validity, any complete answer to the problems that we have to face, that religion *must* be applied somehow to everyday life, must be related in some manner to the issues which we have to decide day by day as we go about our business.

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Many churchgoers of all denominations have managed to do this in some degree. But what about the people who do not go to church? What about the thousands who queue up outside the cinemas on Sunday evenings in all our big towns and cities? For there can be no doubt that there are now more people who feel that religion is not worth even the most superficial of acknowledgments than ever before in the history of the world. It may well be that the greatest danger to religion is not in the active opposition of the Marxist or the secularist, but in the person whom one can only call the indifferentist, the person who is just not interested. What is one to say to

him, even supposing that he can somehow be induced to listen?

This is probably the most difficult task that the churches have to face. The Bishop of Bristol pointed out that the scientific method has, in our time, come by millions to be regarded as the only method of arriving at truth. And a person who thinks in that way will not take much notice of what religious people have to say. The fact that science cannot really analyse the music of a Beethoven or the musings of a St. Francis is accepted even by many scientists; but they do not link these two things together, realizing that the saint and the artist may have secured a different kind of insight into the universe than that reached by the scientific thinker. And the fact that the world of values—the world in which the arts and the religions are to be proved and tested—may be ultimately more important than the world of scientific demonstration is a fact not easy to drive home to the man in the street. He will feel that television and penicillin—to take only two of the recent marvels of applied science—are more valuable and important than any kind of religious or artistic insight.

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Dr. Cockin frankly admitted that some of the churches tend to put off the outsider by suggesting that a backward-looking tendency is typical of religious life. The fact that most orthodox theologians would say that the events of the life of Jesus, nearly 2,000 years ago, settled for all time the religious outlook of the world, is enough to condemn them in the eyes of many people. If it is said that Jesus had for men a message from God so direct and so exact that any idea of a progressive revelation of the purpose behind the world must be abandoned, then the chance of impressing forward-looking modern folk is fairly remote. "Back to the gospel," the Bishop says is the attitude of many religious people. And he adds that the contemporary mind replies: "No. Not back to anything. Forward to the next discovery!"

And that surely is where churches with a free approach to religion have a real opportunity. We may claim to have an insight into the things of the spirit; but we may not claim that we are in possession of any complete and final understanding of the ways of the world. We would, indeed, say that man, if he uses his gifts in the right way, can continually expand and extend his knowledge of the world and its purpose. His moral insight can be deepened and his spiritual outlook widened. Our task in the world to-day is, in fact, to let people know that there are churches not so much tied to the ideas of the past as most churches are at any rate thought to be. We revere the work of Jesus as we revere the work of the spiritual leaders of all the generations. But we do not look upon any man's work as final; we see that there must be progress in spiritual affairs, as there is progress in material affairs. And unless our mental and moral and spiritual life is extended to cover the problems of the present day, we shall tend increasingly to stagnate, to go on repeating the old slogans which are now so widely ignored, even by the more thoughtful of our contemporaries.

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That, almost certainly, is the main problem of the churches to-day. It is necessary to re-think and re-state our fundamental faith—and this should be in some ways easier for us of the freer communion than it can possibly be for Anglicans or Methodists. I believe that there is a real opportunity, here and now, for us to do this.

But it will not be an easy task. If we want to see our group of churches playing in the years ahead the part that they should play, we have to make up our minds that we are ready and willing to do this pioneer work of thought and action. Only if there are enough people ready to do that can we gain in strength and influence.

Next week—Another challenging article on "Jesus Christ" by Wallace Taverer. Also the delayed summary of the findings of the Groups which met during the winter.

COMMENT

"Careless Talk and An Opportunity"

GENERAL Bradley did a good service the other day when, in the course of an address at a Florida college, he denounced those people who would welcome the prospect of broadening the war in the Far East on the principle "that we are in the war already, and might as well be hanged for a sheep as for a lamb." The General said that he was worried by the frequent and unchallenged use of the fallacious slogan: "Let's face facts: we are already in world war III." If that were a valid statement, then we should be seeing all the extreme measures involved in fighting a world war. The warfare in Korea, costly enough, was not "a world war with atomic bombs, and it was less costly than the bombing of great cities."

It may be, moreover, that a better understanding with the Soviet is about to develop. One swallow does not make a summer, but the fact remains that Russia has not maintained her aloofness from the United Kingdom and Holland in the present flood disaster, and has made a substantial contribution towards relief. Some weeks ago I quoted the Five Principles laid down by Mr. George Kennan, the former United States ambassador at Moscow, which, he believed, should govern his country's Russian policy. The third of these principles was: "Remain prepared to negotiate at all times, when negotiation is required"; and the last was: "Do not be impatient and try to look too far ahead." It may be that Russia's friendly gesture is the first dawning of a new orientation in policy, and the time may be at hand to enter into fresh negotiations on the many outstanding subjects of contention. Such unreasoning slogans as those condemned by General Bradley can only stand in the way of such processes. At any rate, it is so worth while to remember General Bradley's final words: "Meanwhile there remains a great area of opportunity and flexibility of action for determined and patient free men."

Public Opinion and Central Africa

IT is remarkable how strongly informed public opinion in Britain has aligned itself against Central African Federation, no matter how advantageous from the administrative and economic viewpoints, so long as native opinion does not go with it. The pick of the secular press and all the religious periodicals have set themselves against it, believing that it would be detrimental to the progress of the natives in adapting themselves to modern conditions. The Prime Minister of Southern Rhodesia, indeed, nullified all his professions of regard for native welfare when he said that under the Federation the European settlers would be in complete control, for he admits that if Federation does not become a fact, the Rhodesians would wish to throw in their lot with Dr. Malan's "white front"; the whole scheme, indeed, is being pushed at the present moment because the white settlers wish to control Central Africa before the natives have been sufficiently educated by the Colonial Office to take a place in government bearing some relation to their numbers and abilities. The native leaders, it is true, have said that trouble will follow if the Federation materializes, but that is no new threat, for the danger was pointed out by the Bledisloe Commission before the war. It is not in human nature to watch calmly whilst fetters are being forged for the generations to come. It will be the fault of the white exponents of federation, if yielding to the just desires of the native population is made to look like yielding to violence.

It is to be hoped that Mr. Winston Churchill has not forgotten the argument of his book, *My African Journey* (1908): "It will be an ill day for the native races when their fortunes are removed from the impartial and august administration of the Crown, and abandoned to the fierce self-interest of a small white population."

"An Open Fellowship"

ONE of the most remarkable facts about the history of British Nonconformity, is that in spite of the emergence

of new forms of dissent from time to time, one general form of religious worship has persisted for nearly three centuries—hymns, prayers, biblical readings, sermon—in an order that varies only slightly from church to church. Apart from the modern tendency to introduce optional Orders of Service in some branches of the Free Churches, and the gradual addition of modern hymns to the "Psalms of David and Meter" and scriptural Paraphrases, there have, so far as I am aware, been only two important innovations in nonconformist worship; the Methodist Class Meeting, very important historically, but now, I am told, largely fallen into abeyance, and the Quaker Meeting, which still persists, but to which many find it hard to adapt themselves. One would have thought that the Unitarian body, with its complete freedom, in a formal sense, from ecclesiastical tradition, would have made more fertile experiments in new forms of worship, especially in view of the large number of Orders of Worship that appeared in individual Arian and Unitarian congregations during the 18th and 19th centuries; but somehow that has not occurred.

It is therefore with considerable interest that I am awaiting next Sunday morning, when our minister is beginning what to me is a new type of service, called by him an Open Fellowship. "These meetings," he says, "are intended as definitely religious meetings, with the dominant aim of realizing God's presence and bringing our lives into His light. But religious meetings need not be formal, nor need the minister be the only speaker. Our Open Fellowship is intended to enable any person to speak out what is in his heart, as the spirit moves him. I believe that our Free Religious Faith requires such opportunities. We must not lay down in advance the lines on which such Fellowship will develop, but should be prepared to go forward in faith and trust. If we commit ourselves to the guidance of Faith and Charity we may be sure that the venture will be well rewarded."

Such a Fellowship will not preclude preparation; but the members will be free to contribute as seems most fitting to them, in the way of prayer, readings, or address. Much will clearly depend on the willingness of members to subordinate themselves to the general progress of the meeting. I am prepared to see the experiment fail; but I hope it will succeed, for it seems to open the way towards a much greater lay contribution to the life of our churches, especially, indeed, those which are considered most prosperous and most happy in ministerial leadership.

Commentator.

OXFORD — SIX MONTHS
AFTERWARDS

By Mildred and Robert Raible

(Mrs. and the Rev. Robert Raible were American delegates at the Conference of the International Association for Religious Freedom at Oxford last year. Their impressions are of particular interest.)

LIKE one of the tombstones in Romsey Abbey, a Unitarian is "a solid and nervous assenter of discriminating grace," and nothing makes us realize it more than attendance at meetings such as the I.A.R.F. Conference at Oxford last August.

Americans left the Conference in deep humility, almost with an inferiority complex. Not only were we ashamed by our colossal ignorance of linguistic skill (we waited for translations to learn what had been said, while our Dutch, English, German and Swiss friends who had command of two or more tongues knew at once), but we were also genuinely surprised that the Europeans present were able to hear with equanimity the statement of one of the British clergy that he had "been a member of the Communist Party for 25 years."

True: when we got him to clarify his position we discovered that his real belief was in the Christian communism described in Acts II. But all the Americans realized that a clergyman could not make such a statement as that anywhere in the United States and hold his position 24 hours... so intense is the anti-communist hysteria in the United States.

As we travelled about Great Britain we were all impressed with the heroic graciousness of the people. During the whole summer not one person we met complained about the conditions of austerity under which everyone lived. Before Oxford we were at the young people's I.R.F. Conference at Blackboys and witnessed there also how religious liberals jumped such hurdles as language and food shortages, and were able to express our common unity, solidarity and internationalism in both practical and idealistic ways.

At Oxford, after Mr. Raymond Holt's truly magnificent address about the social implications of liberal religion, when one of our European friends protested: "But what has this to do with religion?" we felt right at home for we find that new Unitarians in Dallas, Texas, ask the same question.

Freedom in religion they can comprehend quickly and easily, but the applications of our religion in the social, economic and political realms, disturbs and bothers them. The objecting voice in Dallas has no more support than the one who questioned at Oxford. But we are all constantly faced by the same problem.

In the minutiae of our beliefs, of course, there were differences at Oxford. But the majority of the Americans came home feeling how fortunate we are that there are others across the Atlantic who are one with us in spirit and devotion to the same ideals. Probably many of us felt that we gained as much from the "buzz sessions" at Lady Margaret Hall and in talking with friends on the river bank and at the pubs (before the proprietor called each night "time, gentlemen") as we did at the formal meetings. But we all felt immeasurably enriched by our contacts at Oxford and by the realization that a "sense of history" there helped us to fuse past, present and future.

As we recollect our experiences, we perceive that what really impressed us from America was our own "softness." We have not had to "take it" as our brothers in Europe have. Their ability to express liberalism in religion with quiet dignity compelled the Americans present to admire the European fortitude which endures in spite of small church attendance and even of property deterioration. Most Americans who were at Oxford came home with the realization that while they may think that they are living on a religious frontier, they perceived humbly that they have much to learn of the beauty and depth of liberal traditions from our brother liberals in religion in Europe. They can help make solid our nervous assent as we both try to achieve discriminating grace.

IT OCCURRED TO ME

By Muriel Hilton

IT is wisdom to live in the present, enjoying each day as it comes, but sometimes, especially in the darkness of winter, it is good to look forward, to anticipate.

The other evening sitting round the fire at a friend's house we started to talk about holidays. Immediately the howling wind outside seemed to lose its strength and the atmosphere in the room became slightly warmer. "I'm going to have a lordly time this year," our friend said. "I haven't had a real holiday for ten years and I'm going to make up for lost time." My mind flew rapidly to luxury cruises, tours round the world, Monte Carlo, Cannes, and a host of other places where once one might have had a "lordly time."

"First of all," our friend said, "I'm going to Scotland. It's a good many years since I saw my friend and it would be good to see him again. At my time of life people mean more than places. Then..." Our friend has retired from business so he was able to look beyond a few weeks' holiday. "Then in June and July when the strawberries and currants and other fruits are in the garden I'm going to have a house full of visitors—families from an East-end mission where my brother works. No, don't think I'm being pious," he said anxiously. "I shall enjoy it as much as I hope they will and my housekeeper will be in the seventh heaven."

"What about September?" I asked, remembering his orchard from previous years.

"Well, when the apples and pears and plums are ripe I shall be doing the same. I have always sold my fruit, but what's the sense? I don't need the money and you can't take it with you."

Coming home through the cold and rain we agreed that one person at least was going to have a happy year.

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I AM fortunate that my American Friendly Link has for her minister Dr. Vivian Pomeroy. Through her I sometimes receive his calendar and I endorse her opinion that Dr. Pomeroy has "the mind of a scholar and the heart of a poet." How one longs to read more of his writings, for surely that is the perfect outlook for a Unitarian minister. Dr. Pomeroy has kindly given me permission to quote from any of his writings and this vignette of a great man impressed me so deeply that I am quoting it in full.

"It so happened that the talk of a private evening took a turn; and the Boston lawyer, whom I did not know very well, opened his heart. He spoke about his father with deep feeling. His father, he said, began a career as a New England Congregational Minister. Within two or three years he was driven from his church for preaching truth only a little beyond what was ordinarily held. His circumstances became bleak. He was married at the time; and the son knew, because it became a family story, that his mother had remarked: 'No reformer should have a wife.' She had said this as a pleasantry, with a spirit of laughing and loving courage. Leaving the ministry, the father took a position as a poorly paid teacher in a Western college, and remained there 40 years, undistinguished, undismayed, cherishing a growing family, teaching faithfully and well, influencing at least a few students to love truth and to love life. That was the sort of man he was, speaking to youth beyond any words. Near the end of his life he came to visit his son in Boston, and on a Sunday morning they both went to Old South Church and Dr. George Gordon, of honoured memory, was in the pulpit. In the middle of the sermon the son happened to notice the flicker of a smile on his father's face. He did not catch the reason for it. Nothing was said until the son remembered it later in the day. 'Did something amuse you?' he asked. And his father replied, 'Well, not amuse me exactly. But Dr. Gordon was saying the very thing for which I was driven from my first and only church, and to-day it caused not a ripple of surprise.' And, as he explained, the quiet smile was on his face again, unembittered, infinitely tolerant. 'What impressed me,' said the lawyer, his son, 'what has remained with me, is the fact that my father would never have mentioned the matter if I had not asked him'—and then he added: 'He was a great man.' And we, who had listened to this brief sketch of a life, felt that indeed his father had left a fine heritage, better than money, better than fame."

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Sleep is a strange and mysterious experience and many of us have thought deeply upon the things that happen to us when asleep. There is more we feel than the psychologist's explanation for them. Recently I came across an anthology called "The Sleep Book" collected by Allan M. Laing and published by Mullers. The poems, passages and incidents cover a wide field and there are some very amusing accounts of people's experiences. Here is one under the heading of "The Secret of the Universe."

"Captain Robinson, author of a *Modern de Quincey* felt himself when under the influence of opium possessed of divine wisdom. He was aware that he not only knew the secret of the Universe, but had reduced this secret to a single sentence, which unfortunately he was never able to recall when he awoke. One night, however, to make sure this open Sesame should be preserved for the world, he took a pencil and paper before lying down to smoke and noted down the marvellous sentence in the split second of remembrance. It read:—The banana is great, but the skin is greater."

LOOKING IN A MIRROR

By Francis Terry

TO the man of authoritarian outlook the idea of a Law of Liberty presents grave difficulties. He thinks of law as an external rule, superior to the will of the person who submits to it, and limiting his freedom of choice. Liberty he regards as something which either breaks the law, or operates lawfully within its limits, but not as itself a source of law; indeed, he probably pictures it as disorderly by nature, and therefore requiring to be brought under control. Thus the union of these contradictory terms seems too paradoxical to be taken seriously. He attaches little meaning to the phrase, even when he is a Christian and finds it in his Bible.

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To Liberal Christians, on the other hand, the phrase has a familiar ring. It might almost be a recent coinage of their own. It should therefore be a matter of interest to them to consider what it meant when used by the early Christian teacher whom (rightly or wrongly) we call "St. James."

On one of the two occasions when St. James uses the term (James ii, 2) the meaning is made quite clear by the context. He uses it to describe the notion, very characteristic of early Christianity, that men will be judged, not by a law uniformly imposed upon all, but by whatever sort of law they have themselves chosen. We all know the teaching: "With what measure ye measure it shall be measured to you again," and the doctrine of forgiveness in the Lord's Prayer and the Parable of the Servants. In the same way, St. James here says: "So speak ye, and so do, as men that are to be judged by a law of liberty: for judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment." That is to say, if we are called to a strict account, it will not be because God has decreed strictness, but because we have invoked it in our dealings with others. The law derives its authority from our free choice, and has its source in our own liberty.

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These are salutary considerations, of a mainly negative sort, warning us of the dangers of a wrong choice. Before acting, we should consider what sort of laws are implied in our proposed line of conduct, and imagine how we should ourselves like to be subjected to them. But can the phrase be also applied in a more positive manner, as an incentive towards a right choice? Something of the kind seems to be suggested by the other passage in which St. James uses the phrase (James i, 25).

The writer has been warning his readers against haste and anger, which do not work the righteousness of God. Instead he bids them (verse 21) to clear away the foul scum of malice and receive meekly the implanted word which is able to save their souls. The imagery seems to be that of clearing away the distracting accumulation of dirt on the surface of our minds and getting down to what is rooted in the depths of our nature (the word translated "implanted" means more properly "inborn"): listening patiently, we can hear it speaking to us, in a tune very different from the clamour of our superficial passions, and restoring us to soundness of life. This experience of hearing "the message implanted in us" is not uncommon: probably every man, even the criminal and the tyrant, listens at times to the voice of his true nature, knows that his deepest desires are for love, mercy, pity and peace, and feels his customary ways of life to be a strangely distorted disfigurement of his real self. But, for many men, this experience is merely sentimental, with no effect upon conduct.

St. James therefore warns his readers to be doers, and not only listeners to the inner voice. The mere listeners, he says, are self-deceivers. They are like a man who sees his natural face in a mirror and then forgets what sort of person he is (verses 23 and 24): that is to say, he sees that he is a good being at heart, but forgets this when it comes to conduct, and behaves like a bad one. Therefore, instead of regarding this inner nature of his as a mere voice to be listened to, or only a mirror to be glanced at, a man should study it as a law,

which can continue to affect his conduct at other times, besides the few moments of self-recollection. Thus he will find the perfect law, the law of liberty, not a constraint from without, but the free expression of the nature which is rooted within him: and thus he will be blessed in his whole conduct (verse 25).

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This view would not be accepted by authoritarian exponents, for their outlook prevents them from accepting the possibility of a true law of liberty. Their whole interpretation of Christianity is based upon the assumption that human nature has become basically corrupt, so that men need an authoritative religion to supply the guidance which they cannot find in themselves. But the Liberal Christian is able to understand the phrase "law of liberty" in what is surely its most natural meaning, and will find this strongly supported by the other imagery in the passage: looking into the perfect law of liberty is comparable with seeing one's natural face in a mirror, with remembering what sort of person one is, and with listening to a message rooted below the foulness and turmoil on the surface of the mind. It looks as though St. James was using the phrase almost exactly as a modern Liberal Christian would use it. It is one of those passages which remind us that the Apostolic Church was far more Liberal than the authoritarians are able to recognize. For what gave life and power and spiritual significance to the Apostolic preaching was the conviction that God, through the Messiahship of Jesus, had set men free to follow the dictates of their own true nature, and thus called them to the Law of Liberty.

A CRITIC'S NOTEBOOK

By E. W. Martin

Developing Village India (Orient Longmans, 21s.), is planned by M. S. Randhawa and tells how new life is being brought to Indian villages. The time has come to change the primitive peasant economy and this impressive book tells how this is to be done. "What could be finer religion," asks M. S. Randhawa, "than that those whose object is to rescue one-fifth of humanity from famine, pestilence, and a sub-human mode of existence?"

The book is divided into several sections which deal exhaustively with organizational problems, with publicity and propaganda, agriculture and nutrition, animal husbandry, horticulture, cottage industries, health, education and culture. Let us consider, as an illustration of the thoroughness of this mighty enterprise, the way in which it is proposed to educate the villager. There will be centres to liquidate illiteracy, schools like our own County Colleges which will bring villagers into contact with all cultural influences. Also the peasants will be educated to accept improved methods of agriculture. Rural India is now alive with schemes and peopled by men and women eager to profit by them. This book is a sign and pledge of the kind of effort which is likely to place India in the forefront of agricultural progress.

As India is a peasant society, those responsible for this study have furnished what is a plan for the future of the whole country. It is based upon knowledge and understanding and will be studied by all who have the welfare of our new Dominion at heart. I cordially recommend it to all students and social workers and public-spirited internationalists keen to see a striving people realize their ideals democratically.

Sir Shane Leslie's *An Anthology of Catholic Poets* (Burns Oates, 12s. 6d.) was first published in 1924, and it is now re-issued with several notable additions—such as some poems by Belloc and G. K. Chesterton. In his introduction, the editor writes: "This collection wanders through a thousand years of English letters, but it returns to the meridian of Rome." This is its unity, and the book has grandeur and richness which testifies at least to the continuance of spiritual and artistic activity.

Poetry often expresses a vision of the good which has universal appeal; and the poet is often moved by motives that

are religious in origin. The anthology opens with quotations from Caedmon and Cynewulf; and, suitably, there are over sixty poems to represent the medieval period, drawn from such writers as Gower, Langland, Chaucer, Occleve and Lydgate, John Skelton, Dunbar and Gavin Douglas. The Tudors, the Caroline poets and the classical metrists like Dryden are also represented.

The period of the Catholic revival contains the gems of this collection, featuring the names of Cardinal Newman, Coventry Patmore, Gerard Manley Hopkins, John Bannister Tabb, Francis Thompson and Robert Hugh Benson. Beside Newman and Hopkins—or Tabb for that matter—Benson is an incongruous choice. But the anthologist says that he has pleased himself, not choosing always to exhibit “the best specimens of the best authors.” But the truth is that the anthologist also has a duty, a duty to represent faithfully and to take the best that he finds in his widely-cast net. That is what Sir Shane Leslie has almost always done, and his book is one that will find many old friends ready to welcome and many new ones eager for knowledge.

THE INQUIRER

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NEWS REVIEW

PRESENTATION TO THE REV. H. H. CHEETHAM

THE Book Room at Gordon Square took on an unusual appearance when on Thursday, February 19, a number of friends met to bid farewell to the Rev. H. H. Cheetham, on his last day in the office as Secretary of the Religious Education and Youth Department of the General Assembly.

After a cup of tea, Mrs. Burnett, the President of the Sunday School Association, spoke of the valuable lead given by Mr. Cheetham in the work of the R.E.Y.D., during the past five years and voiced the thanks and appreciation of all connected with our Sunday Schools throughout the country. In handing to Mr. Cheetham a wallet in which was a substantial cheque, subscribed to by individuals and more than fifty Schools and District Unions, Mrs. Burnett wished him and Mrs. Cheetham and Anne Godspeed on their journey and happiness and success in their new life in the United States.

The President of the General Assembly, Dr. Tarrant, added the thanks and good wishes of the Assembly, after which the Rev. Wilfred Waddington, who will be Acting Secretary pending a fresh appointment, recalled his student days with Mr. Cheetham and the close friendship they have enjoyed since those days.

CHILDREN'S HOME

GREAT HUCKLOW

When, in 1890, the Rev. Charles Peach, then Minister of Uppertorpe, Sheffield, took a crowd of Sunday School children to Great Hucklow, in Derbyshire, for a holiday, no one would have guessed that it would be the beginning of a permanent holiday home for youngsters.

Mr. Peach was not the only pioneer, for a colleague, the Rev. S. A. Street, imbued also with the idea of giving city children a breath of moorland air, was at the same time testing out the possibilities of Rowarth and Kinder. By 1896, both these parsons were in Manchester, and were still taking parties to Hucklow and Rowarth, two experiments which no doubt gave Mr. D. A. Little, Secretary of Manchester and District Sunday School Association, the idea of organising country holidays for children. What was really important about the idea was that the Association would sponsor the building of a holiday home. There was opposition until in 1899 when the Old Hall at Hucklow was used

as a centre, and in 1900 a dining room and kitchen were built and furnished at a cost of £500. Dormitories were opened in 1901 and by that time about £1,700 had been spent.

You have been to Hucklow, of course? Then you will remember the long low wooden buildings on the rising ground sheltering beneath the Tor, just through the village. Those are the “huts” which since the early part of this century have housed nearly 90,000 children, in whose hearts the fond memory of Hucklow still glows.

In 1923, Mr. Peach, who had become Superintendent of the Homes, was telling his Committee that the buildings would need overhauling. In 1924 the cost of upkeep and repairs had become an increasing anxiety. To-day enough money is spent which would have recoiled the dining room in the early days. Since 1925 there has been an insistent whisper that the Children's Home should be rebuilt in a permanent form. Many of those interested had ideas; some prepared plans, they included Rev. J. W. Dyer, Rev. Maurice Johnson and Rev. E. E. Wrigley. By 1947 the Religious Department of the General Assembly suggested a new Home as a war memorial, and Mrs. F. Cottier voiced the firm opinion of the Women's League on the subject.

How much will the new Home cost? Hardly anyone dare estimate it but stout hearts will face the issue. An appeal brought in £2,000, mostly donations from ordinary folk. The Trustees of John Pounds Home have made a grant of £1,600; the sale of the Grundy Home at Blackpool—a sale unfortunately forced upon the Committee—brought in £8,000. So that now there is £12,000 in the fund, and enough to permit of a start in building.

The new Children's Home will be roughly the same shape as the existing Holiday Home, and will be situated slightly forward of the site now occupied by the present building. It is planned, first, to erect the dormitories to form a façade with the old dining room and kitchens to serve them. As more money becomes available the second stage would be started—the building of a dining and kitchen block. Finally, there would be hospital and family wings and additional dormitories.

The Home will be constructed of pre-cast blocks faced with local stone. At first there will be room for 80 children, who will be accommodated in eight rooms holding ten children in each.

The new Home will acknowledge its indebtedness to the old. There will be a portrait of the Founder painted by the artist, Mr. T. C. Dugdale, and the Home will be known by the imposing title of “The Charles Peach Memorial Holiday Home and the Grundy Home for Convalescent Children.”

NEWS FROM THE WEST

From our Western Correspondent

The 700th Anniversary of the granting of a Charter to the town of Bridport will be celebrated in June, beginning with a Drumhead Service on Sunday, June 21, in which the Unitarian Minister will take part, and at which the Bishop of Salisbury will be the preacher.

At Lewin's Mead, in a Discussion Panel on “The Punishment of Crime or the Crime of Punishment,” members of the Panel included a Headmistress, a Child Magistrate, the Master of an Approved School, a Probation Officer and a Police Constable. Lewin's Mead members sent £9 12s. 6d. and about 1,000 articles of clothing and bedding to flood victims in Eastern England and Holland. The young people at Trowbridge organized a Dance and raised £2 10s. for the Flood Relief Fund.

Bayshill Church, Cheltenham, is endeavouring to raise £500 for essential repairs; amounts totalling over £100 have been already given or promised, and the G.A. is prepared to make a grant of £100 if the appeal is successful. The redecoration of the Chapel at Shepton Mallet is proceeding, and a re-opening service is planned for a date early in May.

There was a large gathering at the Annual Church Party at Gwinceter recently. Children packed the schoolroom to full capacity for a film show at Cullompton. Swindon group discussions during the past month have been based mainly on the *Inquirer* Social Service Supplement. At Taunton, during the cold weather, the Church Parson was used for the Sunday Services, owing to difficulty in adequately heating the Chapel. At Tavistock, owing to the temporary absence of the Organist, Services will be held in the Tower Vestry, where a piano is available.

A Special Youth Service was held at Sidmouth, attended by the members of the Sidmouth Youth Club. A similar Service at Bridport, in the following month, will be attended by local organizations of Scouts, Guides and Brownies.

One of the most encouraging items of news this month comes from Torquay, where, when compared with the previous year, attendances have doubled and the offerings have been considerably increased.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 8, 1953

AMERDEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
 AINSWORTH, Unitarian Church, Knowley Road, 11.15 and 3, Rev. B. GILL
 ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
 ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, —
 BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
 BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. H. J. McLACHLAN
 BESSLES GREEN (nr. Sevenoaks), Unitarian Church, 11, —
 BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
 BIRMINGHAM, Unitarian Church, Besborough Road, 6.30, Rev. EDGAR W. HILL
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath
 6.30, Rev. RONALD MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
 BLACKPOOL, South Shore, Lytham Road, 11, Mrs. EVANS, 6.30, Miss J. HAZLEHURST
 BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON (Lincoln), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Dr. J. CYRIL FLOWER
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
 BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev.
 W. H. CORDELL
 BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
 BRISTOL, Christ Church, Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
 BUSTON, Lewis's Mead Meeting, 6.30, Rev. A. H. BIRTLES
 BUSTON, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Dr. D. C. GREEN
 BURNLEY, Unitarian Church, Trafalgar Square, 3, Rev. W. HILL WAREING
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARLISLE, The West Grove Unitarian Church, 11, Children's Service, 6.30
 Mr. O. DEAKIN
 CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT
 H. WILLIAMSON
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
 CHICHESTER, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
 CHISWICK CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TUDEN
 COBBLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev.
 P. C. WHITEMAN
 CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
 CREWEN, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
 CROYDON, Free Christian Church, Wesley Road, 11, Rev. J. P. CHALK (also
 6.30, First Sunday in the month)
 DEAN ROW, 10.45, Rev. E. E. WIGLEY, STYAL, 6.30, Rev. E. E. WIGLEY
 DENTON, Wilson Street Chapel, 11, 6.30, Mr. HAYLOCK EYRE
 DUNAY, Friar Gate Unitarian Chapel, 6.30, —
 DITCHING, Old Meeting House, 10.45, No Service
 DUNCASTER, Free Christian Church, Hall Gate, 11, Rev. G. W. PARKINSON, 6.30
 Rev. GRAHAM SHORT
 DOVER, Adrian Street, Unitarian Church, 6.30, —
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
 DUNDEE, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L.
 JOHNSON
 DUXFORD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
 EDNINGTON, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
 EXETER, George's Chapel, South St., 6.30, Supply
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
 GLOUCESTER, Unitarian Church, Friar Lane St., 10.45 and 6.30, Rev. H. G. WOODFORD
 GUILDFORD, Ward Street Church, 11.15, Rev. R. NICKOL CHOW
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DONALD HILTON
 HOCKLEY, Great Marston, Baines Lane, 11 and 6, Rev. CONSTANCE HARRIS
 HUNSMAN, Worthing Road, 6.30, Rev. J. MARTIN HALL
 HUDNERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS
 HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILLIPS
 ILE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PETER
 KNOTTING, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORRIS
 KINGSWATER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
 LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILKS
 LEICESTER, Northborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 LEICESTER, The Grove Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MARRIN
 LEICESTER, Victoria Hall, Gurnea Walk, 11, Local Arrangements
 LEWIS, Wagonway Chapel, 11, Rev. J. KELLY
 LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TENDALL
 LIVERPOOL, Beale Free Church, 6.30, —
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIM MERRIN
 LIVERPOOL, Gurney Chapel, 11, Rev. DUNCAN P. STEWART
 LIVERPOOL, Hamilton Road, Evans, 6.30, Rev. B. L. GOLLAND
 LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLADSTONE
 LIVERPOOL, Ulster Road, 11, Service by Rev. LAWRENCE REDDEN, Preacher Rev.
 E. SHREVELL PRICE, 6.30, Rev. E. SHREVELL PRICE
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
 LONDON, Beckford's Mission and Stamford Street Chapel, 6.30, Rev. H. J. FLOWERS
 LONDON, Bishop, Ellis Road, 11, Rev. E. G. LEE
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30
 Rev. J. C. BALLANTYNE
 LONDON, Finner's Gate, Upper Lane, 6.30, Mr. J. J. GORDON
 LONDON, Golden Grove, Moss Lane, 11 and 6.30, Rev. JOHN CROFT
 LONDON, Hockley, New Grove Free Church, Chatham Place, 6.30, Rev. D. P. ORMOND
 LONDON, Hockley, Randolph Hill, 11, Dr. MONTAGUE BAKER
 LONDON, Hockley, Hill Unitarian Church, 11, Rev. H. J. FLOWERS
 LONDON, Hockley, High Road, 6.30, Mr. A. G. TAYLOR
 LONDON, Midland Unitarian Church, Upper Street, Finsbury Hall, 7, Rev. V. FOX
 LONDON, Kilburn, Unitarian Christian Church, Quax Road, 11, Rev. VICTOR FOX
 7.15, Junior Church
 LONDON, London Unitarian Church, High Street, 11, Rev. DAVID P. ORMOND
 LONDON, Lymington, Lea Bridge Road, Kew Gardens, 6.30, Rev. G. E. HALL
 LONDON, Mansfield Street Church, Bedford Square, 6.30, Rev. J. W. DUNNELL
 LONDON, Richmond Free Church, Ormsland Road, 11, Rev. G. E. HALL
 LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church,
 6.30, Mrs. A. D. MURPHY
 LONDON, Trafalgar Church, 28 Bell Street, Edgware Road, Service Suspended

LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 First Sunday
 in the Month), Rev. ARTHUR PEACOCK
 LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON
 LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11 and 6.30,
 Rev. H. CRABTREE

MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID DOEL
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
 MANCHESTER, Fallowfield, Dob Lane Chapel, 6.30, Rev. J. PIRKIN
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER
 MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. C. W. BROWNING
 MANCHESTER, Platt Chapel, Rusholme, 6.30, —
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
 MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. J. W. DYER
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
 MARPLE, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MENDENHALL, Free Christian Church, 6.30, Rev. E. A. DAVIES
 MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS
 MORECAMBE (see Lancaster)
 MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
 MOSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. ERIC SHAW
 NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30
 Rev. J. H. CORAM DAVIES
 NEWCHURCH (Rossendale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SMOKE
 NORTHAMPTON, Kettering Road Church, 11, Rev. LAURIE TORELAND
 NORWICH, Octagon Church, Colegate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
 OLDQUAY, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30
 Rev. H. A. GORE
 OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
 OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
 PADHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WAREING
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
 PLYMOUTH, Unitarian Centre, Houndcombe Road, 11 and 6.30, Rev. E. H. KIRKLEY
 POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS
 RENOWOOD, HARRIS, The Meeting House, 6.30, Rev. H. J. ROBINSTON
 ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. BEER
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR
 SALE, Atkinson Road, 11, Rev. WILLIAM DYER
 SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
 SHEFFIELD (Astercliffe), 6.30, Mr. R. HODGKINSON
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
 SHEFFIELD, Unity Church, Crookemore Road, 11 and 6.30, Rev. E. D. DAVIES
 SHEFFIELD, Upper Chapel, 11, Rev. G. STANLEY WHITNEY, 6.30, Dr. F. T. WOOD
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GUYSTEVY EVANS
 SHERWOOD, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
 SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
 STOCKPORT-ON-TEES, Wellington Street, 6.30, Supply
 STOUBROOK, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSEALD LEE
 SWANSEA, Pembrok Free Christian Meeting House, 11, Rev. BAIL VINNY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. R. VINNY (also 11, First Sunday
 in the month)
 SWYTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
 TAINFORD, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
 TAINFORD, The Abbey Chapel, 3.15, Rev. E. H. KIRKLEY
 TOTTENHAM, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKEI
 TOTTENHAM, Unitarian Church, 10.45 and 6, Rev. M. JONES
 TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
 TROUBIDGE, Congreg Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS
 WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr.
 E. E. LLOYD
 WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
 WATFORD, Friends House, Derby Rd., (by permission), 7.30, (1st Sunday in the
 month) Rev. ARTHUR PEACOCK
 WEST BROMWICH, Lodge Road, 6.30, —
 WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
 WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
 YORK, St. Salvatorgate Chapel, 6.30, Rev. T. BRITT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian
 Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELPHI, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GREEN
 MELBOURNE, Unitarian Church, Colford Road, C.2; Unitarian Hall-Hour Imme-
 diate, 4.15. Service: 4 p.m. second Sunday in each month, Evening 7 p.m.,
 Rev. V. JAMES
 SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.)
 7.15, Rev. J. B. TONKIN. Mimeo Telephone LX 5321
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grix Alley, Melbourne, C.1. Minister:
 Rev. W. BUTTERLEY. Meetings as advertised
 UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.) S.S. weekly at
 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BUTTERLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street
 11, Rev. ANNE CHAMBERLAIN
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JONES
 VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Yough Avenue West, 11
 Rev. J. A. CHASE
 WINDSOR, First Protestant Church, Sargent and Banning, 11, English, 7, Icelandic
 Rev. P. M. PETERSEN

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
 WELLINGTON, Unitarian Free Ch., Tadmor's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPETOWN, West Street, 11, Sunday School, 7, Service, Rev. MADON C. RATHER

are religious in origin. The anthology opens with quotations from Caedmon and Cynewulf; and, suitably, there are over sixty poems to represent the medieval period, drawn from such writers as Gower, Langland, Chaucer, Oecleve and Lydgate, John Skelton, Dunbar and Gavin Douglas. The Tudors, the Caroline poets and the classical metrists like Dryden are also represented.

The period of the Catholic revival contains the gems of this collection, featuring the names of Cardinal Newman, Coventry Patmore, Gerard Manley Hopkins, John Bannister Tabb, Francis Thompson and Robert Hugh Benson. Beside Newman and Hopkins—or Tabb for that matter—Benson is an incongruous choice. But the anthologist says that he has pleased himself, not choosing always to exhibit "the best specimens of the best authors." But the truth is that the anthologist also has a duty, a duty to represent faithfully and to take the best that he finds in his widely-cast net. That is what Sir Shane Leslie has almost always done, and his book is one that will find many old friends ready to welcome and many new ones eager for knowledge.

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After a cup of tea, Mrs. Burnett, the President of the Sunday School Association, spoke of the valuable lead given by Mr. Cheetham in the work of the R.E.Y.D., during the past five years and voiced the thanks and appreciation of all connected with our Sunday Schools throughout the country. In handing to Mr. Cheetham a wallet in which was a substantial cheque, subscribed to by individuals and more than fifty Schools and District Unions, Mrs. Burnett wished him and Mrs. Cheetham and Anne Godspeed on their journey and happiness and success in their new life in the United States.

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CHILDREN'S HOME

GREAT HUCKLOW

When, in 1890, the Rev. Charles Peach, then Minister of Upperthorpe, Sheffield, took a crowd of Sunday School children to Great Hucklow, in Derbyshire, for a holiday, no one would have guessed that it would be the beginning of a permanent holiday home for youngsters.

Mr. Peach was not the only pioneer, for a colleague, the Rev. S. A. Street, imbued also with the idea of giving city children a breath of moorland air, was at the same time testing out the possibilities of Rowarth and Kinder. By 1896, both these parsons were in Manchester, and were still taking parties to Hucklow and Rowarth, two experiments which no doubt gave Mr. D. A. Little, Secretary of Manchester and District Sunday School Association, the idea of organizing country holidays for children. What was really important about the idea was that the Association would sponsor the building of a holiday home. There was expansion when in 1899 when the Old Hall at Hucklow was used

as a centre, and in 1900 a dining room and kitchen were built and furnished at a cost of £500. Dormitories were opened in 1901 and by that time about £1,700 had been spent.

You have been to Hucklow, of course? Then you will remember the long low wooden buildings on the rising ground sheltering beneath the Tor, just through the village. Those are the "huts" which since the early part of this century have housed nearly 90,000 children, in whose hearts the fond memory of Hucklow still glows.

In 1923, Mr. Peach, who had become Superintendent of the Homes, was telling his Committee that the buildings would need overhauling. In 1924 the cost of upkeep and repairs had become an increasing anxiety. To-day enough money is spent which would have rebuilt the dining room in the early days. Since 1925 there has been an insistent whisper that the Children's Home should be rebuilt in a permanent form. Many of those interested had ideas; some prepared plans, they included Rev. J. W. Dyer, Rev. Maurice Johnson and Rev. E. E. Wrigley. By 1947 the Religious Department of the General Assembly suggested a new Home as a war memorial, and Mrs. F. Cottier voiced the firm opinion of the Women's League on the subject.

How much will the new Home cost? Hardly anyone dare estimate it but stout hearts will face the issue. An appeal brought in £2,000, mostly donations from ordinary folk. The Trustees of John Pounds Home have made a grant of £1,600; the sale of the Grundy Home at Blackpool—a sale unfortunately forced upon the Committee—brought in £8,000. So that now there is £12,000 in the fund, and enough to permit of a start in building.

The new Children's Home will be roughly the same shape as the existing Holiday Home, and will be situated slightly forward of the site now occupied by the present building. It is planned, first, to erect the dormitories to form a façade with the old dining room and kitchens to serve them. As more money becomes available the second stage would be started—the building of a dining and kitchen block. Finally, there would be hospital and family wings and additional dormitories.

The Home will be constructed of pre-cast blocks faced with local stone. At first there will be room for 80 children, who will be accommodated in eight rooms holding ten children in each.

The new Home will acknowledge its indebtedness to the old. There will be a portrait of the Founder painted by the artist, Mr. T. C. Dugdale, and the Home will be known by the imposing title of "The Charles Peach Memorial Holiday Home and the Grundy Home for Convalescent Children."

NEWS FROM THE WEST

From our Western Correspondent

The 700th Anniversary of the granting of a Charter to the town of Bridport will be celebrated in June, beginning with a Drumhead Service on Sunday, June 21, in which the Unitarian Minister will take part, and at which the Bishop of Salisbury will be the preacher.

At Lewin's Mead, in a Discussion Panel on "The Punishment of Crime or the Crime of Punishment," members of the Panel included a Headmistress, a Child Magistrate, the Master of an Approved School, a Probation Officer and a Police Constable. Lewin's Mead members sent £9 12s. 6d. and about 1,000 articles of clothing and bedding to flood victims in Eastern England and Holland. The young people at Trowbridge organized a Dance and raised £2 10s. for the Flood Relief Fund.

Bayshill Church, Cheltenham, is endeavouring to raise £500 for essential repairs; amounts totalling over £100 have been already given or promised, and the G.A. is prepared to make a grant of £100 if the appeal is successful. The redecorating of the Chapel at Shepton Mallet is proceeding, and a re-opening service is planned for a date early in May.

There was a large gathering at the Annual Church Party at Cirencester recently. Children packed the schoolroom to full capacity for a film show at Caltonpton. Swindon group discussions during the past month have been based mainly on the *Inquirer* Social Service Supplement. At Taunton, during the cold weather, the Church Parlour was used for the Sunday Services, owing to difficulty in adequately heating the Chapel. At Tavistock, owing to the temporary absence of the Organist, Services will be held in the Tower Vestry, where a piano is available.

A Special Youth Service was held at Sidmouth, attended by the members of the Sidmouth Youth Club. A similar Service at Bridport, in the following month, will be attended by local organizations of Scouts, Guides and Brownies.

One of the most encouraging items of news this month comes from Torquay, where, when compared with the previous year, attendances have doubled and the offertories have been considerably increased.

THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 8, 1953

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
 AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
 ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
 ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, —
 BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. TERRY
 BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
 BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. H. J. McLACHLAN
 BESSLS GREEN (nr. Sevenoaks), Unitarian Church, 11, —
 BILLINGHAM, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
 BIRKENHEAD, Unitarian Church, Beasborough Road, 6.30, Rev. EDGAR W. HILL
 BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
 BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath
 6.30, Rev. RONALD MCGRAW
 BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
 BLACKPOOL, South Shore, Lytham Road, 11, Mrs. EVANS, 6.30, Miss J. HAZLEHURST
 BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
 BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
 BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
 BOSTON (Lincoln), Spain Lane Unitarian Church, 6.30, Rev. C. SAMPSON
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Dr. J. CYRIL FLOWER
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK
 BRIDGEMOUNT, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev.
 W. H. CORDELL
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
 BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
 BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
 BRISTOL, Oakfield Road, Clifton, 11, Rev. A. H. BIRTLES, 6.30, Dr. D. C. GREEN
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
 CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30
 Mr. O. DEAKIN
 CARLEIS Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT
 H. WILLIAMSON
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
 CHICHESTER, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
 CROFTON CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TUDEN
 COBLEN, Staffa, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev.
 P. C. WHITEMAN
 CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS
 CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mr. P. R. DICKIN
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also
 6.30, First Sunday in the month)
 DEAN ROW, 10.45, Rev. E. E. WREGLY, STYAL, 6.30, Rev. E. E. WREGLY
 DENTON, Wilson Street Chapel, 11, —, 6.30, Mr. HAYLOCK EYRE
 DERBY, Friar Gate Unitarian Chapel, 6.30, —
 DITCHLING, Old Meeting House, 10.45, No Service
 DONCASTER, Free Christian Church, Hall Gate, 11, Rev. G. W. PARKINSON, 6.30
 Rev. GABRIEL STREET
 DOVER, Adrian Street, Unitarian Church, 6.30, —
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L.
 JOHNSON
 DUKINGFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
 EXETER, George's Chapel, South St., 6.30, Supply
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
 GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
 GLOUCESTER, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD
 GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
 HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. CONSTANCE HARRIS
 HODDERSHAM, Working Road, 6.30, Rev. J. MARTIN HALL
 HUNTERFELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS
 HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHELPS
 ILE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
 KNUXTON, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORRIS
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
 LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILSON
 LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
 LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MARSH
 LEITCHFORTH, Vantage Hall, Gerson Walk, 11, Local Arrangements
 LEWIS, Westgate Chapel, 11, Rev. J. KELLY
 LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KERRALL
 LIVERPOOL, Ancient Chapel of Testaments, 11 and 6.30, Dr. P. N. TINDALL
 LIVERPOOL, Bottle Five Church, 6.30, —
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIRK MORRIS
 LIVERPOOL, Garrison Chapel, 11, Rev. DUNCAN P. STEWART
 LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. B. L. GOLLAND
 LIVERPOOL, Hays Street, 11 and 6.30, Rev. D. GLAN MORGAN
 LIVERPOOL, Ullet Road, 11, Service by Rev. LAWRENCE REEFERN, Pwacher Rev.
 E. SHERRILL PRICE, 6.30, Rev. E. SHERRILL PRICE
 LONDON, Bell Street, Edgeware Road, 6, Rev. WALTER M. LONG
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. H. J. FLOWERS
 LONDON, Briton, Ellis Road, 11, Rev. E. G. LEE
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30
 Rev. J. C. BALLANTYNE
 LONDON, Fosse Gate, Upper Lane, 6.30, Mr. J. J. GORDON
 LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT
 LONDON, Hackney, New Grove Pit Church, Chatham Place, 6.30, Rev. D. P. ORRISON
 LONDON, Harpenden, Roadside Hill, 11, Dr. MORTIMER ROSE
 LONDON, Rickmans Hill Unitarian Church, 11, Rev. H. J. FLOWERS
 LONDON, Rickmans Hill Road, 6.30, Mr. A. G. YARBANT
 LONDON, St. James Unitarian Church, Upper Street, Finsbury Hall, 7, Rev. V. FOX
 LONDON, Kilburn, Unitarian Christian Church, Queens Road, 11, Rev. VICTOR FOX
 7.15, Junior Church
 LONDON, Levensham Unitarian Church, High Street, 11, Rev. DAVID P. ORRISON
 LONDON, Leytonstone, Lee Bridge Road, Keston Green, 6.30, Rev. G. E. HALL
 LONDON, Maitland Street Church, Bethnal Green, 6.30, Rev. J. W. DUNNELL
 LONDON, Richmond Free Church, Richmond Road, 11, Rev. G. E. HALL
 LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church,
 6.30, Mrs. A. D. MITCHELL
 LONDON, Theobalds Church, 28 Bell Street, Edgeware Road, Services Suspended

LONDON, Wandsworth, Unitarian Church, East Hill, 11 (also 6.30 First Sunday
 in the Month), Rev. ARTHUR PEACOCK
 LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sunday
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON
 LUTHERAN, St. Ann's (Ansdel), Unitarian Church, Channing Road, 11 and 6.30,
 Rev. H. CHASTREE
 MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID DOEL
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
 MANCHESTER, Fallowfield, Dob Lane Chapel, 6.30, Rev. J. PIPKIN
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTER
 MANCHESTER, Merton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. C. W. BROWNING
 MANCHESTER, Platt Chapel, Rusholme, 6.30, —
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
 MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Rev. J. W. DYER
 MANCHESTER, Wythenshawe, Unitarian Church, Browley Road, Benchill, 6.30, Supply
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
 MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
 MELBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
 MIDLETON, Old Road Chapel, 6, Rev. JOHN EVANS
 MORECAMBE (see Lancaster)
 MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
 MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDIC SHAW
 NANTWICH, Old Chapel, 3, Rev. E. D. EVANS
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30
 Rev. J. H. CORAM DAVIES
 NEWCHURCH (Rosedale), Bethlehem Unitarian Ch., 10.30 and 6, Rev. E. B. SHORT
 NEWINGTON, Kettering Road Church, 11, Rev. LAURIE TOSLAND
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
 OLDHURST, Unitarian Church, Birmingham Street, 11, Children's Service, 6.30
 Rev. H. A. GORE
 OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
 OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
 PADHAM, Nazareth Unitarian Church, Knight's Hill, 10.30, Rev. W. HILL WAREING
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
 PLYMOUTH, Unitarian Centre, Houndcombe Road, 11 and 6.30, Rev. E. H. KERSLEY
 POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PINN
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
 PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. ALUN WILLIAMS
 RINWOOD, Hants., The Meeting House, 6.30, Rev. H. J. ROBINSON
 ROCHESTER, Blackwater Street, 10.30 and 6, Rev. W. BEER
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. W. MILLAR
 SALE, Atkinson Road, 11, Rev. WILLIAM DYER
 SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
 SHEFFIELD (Attercliffe), 6.30, Mr. R. HODKINSON
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
 SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
 SHEFFIELD, Upper Chapel, 11, Rev. G. STANLEY WHITEY, 6.30, Dr. F. T. WOOD
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. G. JEFFREY EVANS
 SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. ERIC KAY
 SOUTHEND-ON-SEA, Darley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
 STOCKPORT-ON-TEES, Wellington Street, 6.30, Supply
 STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. ROSEALD LEE
 SWANSEA, Penarth Free Christian Meeting House, 11, Rev. BARI VINNY
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINNY (also 11, First Sunday
 in the month)
 SWENTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
 TADWORTH, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
 TAYNESTON, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY
 TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEREKI
 TONMORRIS, Unitarian Church, 10.45 and 6, Rev. M. JOHNSON
 TORQUAY, Unity Church, Moorpark Road, 11 and 6.30, Rev. CHARLES EASTON
 TROWBRIDGE, Conisgate Unitarian Church, 11 and 6, Rev. A. F. O. THOMAS
 WALLASEY, Memorial Church, Manor Road, 11, Rev. EDGAR W. HILL, 6.30, Mr.
 E. E. LLOYD
 WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
 WATFORD, Friends House, Derby Rd., (by permission), 7.30, (Last Sunday in the
 month) Rev. ARTHUR PEACOCK
 WEST BROMWICH, Lodge Road, 6.30, —
 WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS
 WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
 YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRITT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian
 Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADLAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
 MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broad-
 cast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m.,
 Rev. V. JAMES
 SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.)
 7.15, Rev. J. B. TONKIN. Mains Telephone LX 5321
 UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grace Alley, Melbourne, C.1. Minister:
 Rev. W. BOTTOMLEY. Meetings as advertised
 UNITARIAN COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at
 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street
 11, Rev. ANNE CHAMBERLAIN
 TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
 VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Yough Avenue West, 11
 Rev. JOHN A. CRANE
 WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic
 Rev. P. M. PETERSEN

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
 WELLINGTON, Unitarian Free Ch., Tindall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTEN

THE LINDSEY PRESS

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14 GORDON SQUARE, LONDON, W.C.1

Birth

SMITH—On February 28, 1953, to Elizabeth (née Waters), wife of John Timothy Arthur Smith, of 17b Chartfield Avenue, London, S.W.15, a daughter.

Death

BUDD, Ethel Mary—most dearly loved wife of Sidney William Budd of Norbury, and daughter of Mr. and Mrs. A. W. Pearce, of Norbury, on February 28, after a long illness borne with patience, courage and cheerfulness.

Preliminary Notice

THREE-DAY RETREAT at Unitarian College, Manchester, Monday, July 27 to Friday, July 31. Particulars from Mrs. Dickin, 17a Hermitage Street, Crewkerne, Somerset.

Holiday Accommodation

HOVE: MERRIDENE, 51 Tisbury Road. Happy Holidays. Near Sea, County Cricket Ground, Shops and Amusements. Children welcome. Special terms March to July.—Hove 375/66.

Miscellaneous

Unitarian Holiday Party to beautiful LUGANO in Italian Switzerland, May 20 to 30. Few vacancies. Low cost. Write—The Rev. G. Parkinson, 32 Windsor Road, Doncaster.

WANTED—Lady Companion to elderly lady. All found in exchange for light duties. Plenty of free time. Miss Jago, 40 Stoneham Road, Hove, Sussex.

The North Midland District Women's League: The Spring Rally was held at The Old Meeting, Mansfield, on Saturday, February 7, with an attendance of 46, representing seven branches. The long distances, difficulties of transport and illness kept some away, and in the case of Boston the recent floods were responsible.

Mrs. Kenneth Sherratt conducted the Service, taking for her subject the work and influence of women through the ages.

The business meeting followed, at which Mrs. C. Gordon Bolam presided, giving a warm welcome to all present.

It was unanimously agreed that the collection taken at the Service, amounting to £2 10s. should be given to the Flood Relief Fund.

At the conclusion of the business, Mrs. Bolam opened a conference on "League Problems" raised in a letter received from Mrs. Marston, of Derby, which had been circulated to the various branches and resulted in an interesting discussion.

It was good to be meeting in Mansfield again after a lapse of some years and to receive the welcome given by the Rev. Kenneth Sherratt. The brilliant sunshine suggested that Spring was well on

the way, helped by the beauty of the flowers decorating the Chapel and Schoolrooms.

London District Women's League: The annual meeting of the London District Women's League was held at Highgate on Saturday, February 14. In spite of bad weather and illness nearly all the Branches were well represented. The Committee's and Treasurer's Reports were adopted, and short interesting reports were read by Branch Secretaries. All reported work faithfully done in accordance with the aims and ideals of the League. It was agreed that in addition to the usual subscription to the Central Funds a donation of £3 should be sent. It was announced that the Kilburn Branch had been reformed after a lapse of 16 years, and a message of welcome and encouragement was given to the members.

Miss Tarrant then proposed the election of Miss F. Tayler as President and this was carried unanimously. Miss Tarrant also voiced the thanks of all present to Mrs. Penwarden who had held the office for the past three years, and said that her friendly advice and help had been an inspiration to all. Mrs. Penwarden suitably replied and thanked members for their loyal support and hoped they would do all they could to help the new President. After the business meeting, tea was served by the Highgate friends. The afternoon closed with a service conducted by the Rev. Rosamund Barker. The theme of her address was, "Be Prepared," so that when opportunity comes we should be able to spread our message or do any needful work. These opportunities come in various ways, and only by being prepared could we be of service to God and one another.

Manchester College, Oxford: The second meeting of the Oxford University Society for Liberal Religion, held at Manchester College, took the shape of a symposium on "The need for Liberal Religion in H.M. Forces." The speakers were Rev. L. A. Garrard, Mr. A. H. McElroy and Rev. A. B. Downing, each of whom related his own particular experience of religion in the services. In the subsequent discussion, it emerged that the audience was divided into those who considered that the purpose for which the services existed could not be reconciled with religion and those who thought that some attempt to make the liberal point of view heard would be well worth while.

A most successful meeting of the Martineau Club was held on Saturday, February 21, when Professor Henry Commager gave a most illuminating address on "American Transcendentalism" and traced its development and effect upon American affairs.

Brighton: February has been a good month for Christ Church (Unitarian), New Road, Brighton. On February 10, in spite of the number of influenza casualties, some twenty members and friends enjoyed the annual congregational party. On February 25 the Literary Society was addressed on "Problems of Publishing," by Mr. Waveney Girvan, Editor-in-Chief of the publishing house of T. Werner Laurie Ltd. The chair at this meeting was taken by Mr. Clifford Musgrave, Director of the Brighton Public Libraries. The Women's League continues to meet weekly; on February 12 it was addressed for the first time by Mrs. Rowland, wife of the Pastor, who spoke on "The Career of Nursing." The building has recently been included, by the Ministry of Housing and Local Government, as one of the town's buildings of "special architectural and historic interest."

Croydon: A well attended Old Time Dance was held at Dennett Hall on February 25 in aid of the International Association for Religious Freedom. In a characteristically breezy speech during the interval, Rev. J. Kielty, Secretary of the General Assembly, explained the objects of the Association and gave a brief account of the Congress at Oxford last year. The able organizer of the dance, Mrs. E. Q. Smith, handed over £7 10s. to Mr. Kielty for the benefit of the Association.

Doncaster: At a very well attended Annual Congregational Meeting, held on February 21, Messrs. S. B. Shepherd and E. Trengrove were re-elected Secretary and Treasurer respectively, while Messrs. H. Moat, W. Johnson and Mrs. Whitaker were elected to the committee. Substantial increases were reported in the average Sunday attendance, both morning and evening, and also in the Weekly Offering, while the presence of so many young people at the Sunday evening services was noted with great satisfaction. All church organizations—eight in number—revealed, in their reports, a particularly successful year. Thanks to the officers and the Minister and his wife for services which have borne such rich fruit were carried with acclamation. "The best Annual Meeting for many years" was the general comment.

At a Service of Dedication on February 22 the Rev. G. W. Parkinson formally welcomed into the fellowship of the church nine adult members and ten junior members.